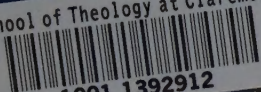


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# INNER RADIANCE

EVELYN MABEL WATSON



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# INNER RADIANCE

Paragraphs on Christian  
Mysticism

By  
EVELYN MABEL WATSON

INTRODUCTION BY  
THEODORE S. HENDERSON

One of the Bishops of the Methodist  
Episcopal Church



THE ABINGDON PRESS  
NEW YORK CINCINNATI

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AT CLAREMONT  
California

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Printed in the United States of America



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## INTRODUCTION

To the one who reads this book with the mind of reverence and docility will come something of the inner radiance about which the author would tell us. Not to the seeker after selfish gain, or power to be used for selfish ends, will the reward come, but, rather, to the one who humbly seeks the light for its own sake, and, finding, will use it for the sake of others.

The inner radiance will not depend upon the outer light. It will not be governed by the material life, but will come into being and grow in power regardless of the outer circumstance. Clouds may obscure the shining sun; they cannot dim the inner radiance when we have found it.

The author of the INNER RADIANCE has found the treasure in spite of limitations which some might regard as hopeless. She has walked softly into the Presence, and in fellowship with the Eternal she has learned the lesson which has made serene and se-

cure the radiance of the inner life. Hence, she is passing it on, because she knows; and knowing, she can give to those in need.

My hope and prayer is that the message may go winging its way into many a darkened life, where the light will come and shine and radiate for all time.

THEODORE S. HENDERSON.

DEDICATED TO WILLIAM H. MCMASTER  
PRESIDENT OF MY BELOVED ALMA MATER  
MOUNT UNION COLLEGE

## INVOCATION

*"Bless the Lord, oh, my soul, and forget not  
all his benefits."*

*Dear God, I would not ask of Thee:  
Thou'st given all Immensity.  
I have thy Love, and thy Good Will  
Has helped me drink my Spirit's fill  
Of Fountain waters clear and cool,  
Radiant and beautiful.*

*But when I pass by orchards green,  
Where ruby apples hang between  
Great rows of silver-purple plums,  
Then in my heart a fullness comes.  
And when I sit by vine-clung banks  
Of speeding rivers, I give thanks!*

*I do not ask—to give I seek:  
In deep contrition, ever meek:  
My joy is service and the cup  
Of humbleness I offer up.  
Sufficient proves the vast reward:  
The Loving Presence of my Lord.*

EVELYN M. WATSON.

## MYSTICISM

W. H. McMaster

WHO has not felt, with Wordsworth,  
"the weary weight  
Of all this unintelligible world"?

We are surrounded on every hand by mystery. There is knowledge, reliable and trustworthy knowledge, but we do not go very far until we are met with the Great Mystery. Whenever any person or any explanation of the world claims to know it all or to see all things clearly and plainly, we have reason to suspect superficiality. The Great Mystery is a fact. There is a place for a wholesome agnosticism. There were a few things which our blessed Lord himself freely admitted that he did not know. But having said that, we hasten to say he did know what was in man, and he brought to men the way to that supremest of all knowledge—the knowledge of God.

Then, we have history and we have science. Both of these have brought precious treasures of knowledge. How wonderful and how profound are the revelations of nature, that oldest of the Testaments of God, and of history, the newest of God's New Testaments!

Now, accepting the lights of the reason as they shine through history and science, and freely and humbly admitting our limitations which drive us to a certain unwilling agnosticism, many of us assert the truth of mysticism and subscribe ourselves as mystics.

Mysticism has its dangers. Some mystics spurn science and have no use for history. These are certainly in error. They also are certainly in error who, revolting against the unscientific statements and superstitions of some of these mistaken mystics, turn their backs on mysticism altogether. This is throwing out the babe with the bath. There is a sure place for Christian mysticism. After the scientist has spoken and after the historian has spoken the mystic has still more to say, and what he says should not contradict the scientist or the historian. After



an event or experience has been explained and described by the scientist and historian, the meaning of such event or experience has not been exhausted. There is meaning which is supernatural and superlogical, but not, mind you, irrational nor illogical. The geologist may look at a landscape and give the history of the earth's formation; the botanist may describe its flora and the zoologist its fauna. But these do not exhaust the significance of the scene. The poet sees it and so also does the true artist see it clearly; the musician sees it and the religious man sees it, and all get a different view of the scene, and their different views are each a part of the truth and a pathway to the truth.

The poets are mystics and the musicians are mystics and many, many Christians, if not all, are mystics. It must be admitted that some Christians are neither oppressed nor inspired by mystery. They accept the way of Christ without questioning and are righteous and peaceful in their Christian lives. These are wonderful attainments—righteousness and peace—and are not by any means to be depreciated. They are two-thirds of the kingdom, for as Saint Paul

defined it, "The kingdom of God is not eating and drinking, but righteousness, and peace and joy in the Holy Spirit." This joy is known to the Christian mystic. To him is given to know the mysteries of the kingdom of heaven. He sees God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the world unto our glory: which none of the rulers of this world knoweth, for had they known it they would not have crucified the Lord of Glory. The Christian mystic finds all nature full of divine meaning and is able at times to see through the veil which hangs before the face of God. He reads Scripture, and while he accepts the results of criticism, welcoming the meaning which the writer had in mind when he wrote (the only meaning some matter-of-fact people maintain), the mystic sees that meaning and more, a deeper meaning under the parable and a more luminous effulgence because of the inner radiance in his soul.

The Christian religion provides oceans for the mystic to swim in. It is exhaustless and never grows insipid and tame. It brings the soul into real relationship with the living

God, a relationship attained through forsaking sin and following Christ and knowing him as a Friend. The mystic knows the meaning of Christ's wonderful words, "No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things I heard from my Father I have made known unto you."

Above scientific knowledge and above the experiences of others in history, but not discarding these, there is an intuitive, mystical knowledge of God immediately revealed and certified to the consciousness of the loving and the faithful by the Holy Spirit. These people know, and there is no logic or earthly science which can disprove their inner knowledge. The Word is nigh them, yes, abiding in them and shining out through them.

The author of *INNER RADIANCE* is a beautiful Christian. She is well educated in history and science, but transcending the knowledge she gained in her college course, she has learned in years of solitude that highest knowledge of all, the knowledge of God and that realest of all the realities, the love of God.

*“What no eye has ever seen,  
What no ear has ever heard,  
What never entered the mind of  
man,  
God has prepared all that for those  
who love him.*

“And God has revealed it to us by the Spirit, for the Spirit fathoms everything, even the depths of God.”

—I Cor. 2. 9, 10 (Moffatt's Translation).

## INNER RADIANCE

### THE HOLY SPIRIT

Let those who speak of the All-Present realize that he *is* all-present.



There is only one teacher, the Holy Ghost, and to know this by experience is to be a mystic.



Job had many comforters, but one Comforter; many teachers, but the Holy Ghost, he acknowledges, was the Great Teacher.



All religions have been founded on some teaching concerning the life of some man, the report of some sect, that has *experienced* the intercourse of the Divine and the human natures.



The inner spiritual hunger of people must be fed, and each man has a different need. Only individual contact with the Bread of Life and the Wine of Love can satisfy man.

We may grow in grace intuitively, but the knowledge of the truth is the conscious knowledge that we are children of God and that he does communicate with us.

\* \* \*

The true Spirit is the Holy Spirit. But when men are not advised of its *living* power, or are not urged to taste, they are like men separated from suitable drink: thirsty, they in time drink anything.

\* \* \*

The difference between an eternal existence and an immortal life is clear: one can go on struggling forever without God; but within him, one finds the fullness of beauty and finds truth and goodness as powers to use through him to guide others to him.

\* \* \*

I have never found anything so pathetic as the hunger of people to know more about God and his presence, and to find his plan for them. In the face of this some of the orthodox sects claim that what happened to the teachers and others of old cannot happen to this age. Are the prophets dead? Not until the Holy Ghost passes! God is here.

To interpret, not only in words which are indirect but in terms of life which are direct, the flaming power of regeneration from within—this is the daily life of the mystic. He may perhaps feel “the gift of tongues” and speak “with the tongues of angels,” but he must interpret, act, do, express *in life* the inner love which has been such a miracle of light to him. \* \* \*

There is no other teacher than the Holy Ghost, and this teacher will come to one, guiding and giving, if one does not resist. The Christian Church to-day without celebrating the rite of the mystic Host within is unheard: the Holy Ghost speaks in our lives with the voice of *love* and is manifest through the acts of ourselves, *also* disciples. We can only know the Host mystically.



Trouble is like medicine. It helps correct us but it does not offer anything like sustenance; it takes us through a course of sorrows, that we may turn to the One who has loved us, who understood sorrow and shows us the love-way to health, happiness, and spiritual revelation. But there is a

point where our efforts fail, and then he mysteriously lifts us mystically.



Rewards ever come to us because after we exert effort we are infused with new strength and warmth, as the Israelites were infused with health who turned obediently to look at the snake lifted in the wilderness. There is warmth and quickening in doing God's will, for love is so in harmony with the All that we cannot help but be ourselves benefited, just as exercise strengthens.



Nor does the true mystic work for rewards, but rather with the consciousness that the Presence is always ready to help, and that this working for God, with him, is reward enough. To be one of the branches of the Great Vine is to feel the sap of the All-True flow through one.



There can be nothing in any sect or creed so great as God, and having found him these other things will be adjusted. Coming to him, using his love-principle as it flows from him through us, we come into



such a great order of beauty that all creeds, while good for the novitiates, are forgotten just as a program is forgotten when the play is at full height.



While the Holy Spirit comes to those who seek God, this is not in any outlandish sense, nor in any sense out of proportion to our normal faculties. There is usually a reasonable harmony maintained, and in proportion as a man is mentally keen, so also is his inner sense keen, if he lives love and is worthy to develop in the full consciousness of grace.



Rapture is rather a misunderstood term. Of course, there are pathological conditions that result in rapture, but the beautiful facts of a faith, any faith in which one truly believes, must fill us with rapture. Now, if such a faith leads to supernormal experiences of health, strength, a sensation of beauty, and a feeling of completeness, there is a sane cause for almost an insane rapture. Christianity is so rich even to those who realize only that Jesus lived love, that one must and does speak of it in terms of ecstasy.

All things spiritual are, in the nature of things, mystical, for the spirit is that which must be inscrutable, and no matter how we unfold and understand, there is yet more that is hidden to be unfolded and understood later. Only extreme exaltation will enable us to conceive of the grandeur of the soul and its greatness. There is no way to know a thing until it first makes itself known to us. We observe first, then contemplate, and only later understand and interpret. We do not consciously interpret and utilize that which we cannot perceive, or in the spiritual world perceive. We must have the *experience* of a thing before we can possibly have a reaction regarding it. We can, of course, enjoy the experience by proxy, permitting friends to tell of it, or by reading of it, but the experience itself is larger than any finite reasoning concerning it, and we surely cannot indulge in reasoning at all unless we have the material for such processes. This material is mystical, particularly when the experience is spiritual, for spiritual matters are far beyond understanding. Similarly as the whole world is a reflection of spirit, so are all things, speaking extremely, mystical.

## GOD

It is not necessary to do the unnatural thing to find God, and if we do the unnatural thing, I doubt whether we can find him.



God never fails to help us solve our problems, but though we may never be allowed visions beyond this, yet we cannot deny but that love of him brings many a fair understanding of ineffable processes and their uses.



God is greater than any finite thought concerning him. We cannot compass him mentally but we can become aware that he abides in us and we in him, and can experientially know him.



We have one Father and he is love. As we come into consciousness of him and his love, we practically come into his arms. There is a feeling that he is the Great Lover.

If God were telling a story of life to his children, they would act and live it out. This is possibly what is being done. Instead of saying in words, "If you do good, thus and so comes into your consciousness," he speaks in terms of life itself, for *life is the word*, and we learn by living.



Just as a drop of blood can register man's health, just so the soul, a spark of God, reports God to us, and we seek him and find the soul, and we who seek the soul find him. He is the Vine, and we are truly the branches, but in regard to our souls or immortal selves.



We do not have to die to find God; he is a living, mystic experience. Heaven, while definable as a "state of mind," is an experience in the consciousness of his love. Spiritual growth is our development in mystic awareness, and in the conscious realization of the Presence.



Conscience is the voice of God and it is this voice that really tells us right and wrong, and conscience is austere and sincere. But

let us not take mental conclusions for conscience. Let us actually communicate with the conscience each and every time. This is a method that makes for infallibility in a relative sense (for only God is absolute). The contact with conscience is a mystic rite.



A heart is a heart in its relation to the whole body. An eye is an eye as it functions as such for the body. Outside of the body they are objects regarded diversely as meat, or surgeons' specimens. Now if we think of a heart, it should be in its relation to the body. We must not drag apart such interrelated ideas as love and goodness, truth and beauty. These are all one. So it is, He is the Vine; we are the branches.



God comes first; call him Love or First Principle, but put all that he stands for first. When asking for or seeking, or when worthy of a mystical experience that will irradiate the whole person, be sure to come humbly asking just to touch the hem of his garments, as it were. Do not call God to you—go to God. Go unto the Father, for though he

may be in all places yet there is a *state of mind* which will alter your receptivity. Be ready to receive humbly, and seek his gift of light and strength with reverence for him.



God does not need to break his own laws. He has so many of them, and the higher ones absorb the lower so that we do not have to speculate as to his limiting himself. We will find it far more profitable to experience the glorious realities of his kingdom of spirit than to speculate mentally upon him, for mortal ideas lead to mortal conclusions, and we who are finite cannot compass Infinity without injury. Such an undertaking is madness. Let us permit Infinity to compass us till we are wrapped in the "everlasting arms" of truth.



We have conceptions of the Infinite that are more than mental conceptions, nor are they faith, and faith itself is more than reason, for it steps in where reason fails. These conceptions of the Almighty take us into the realms of the abstract and instead of trying to *think* of the All-prevailing, we are *lifted*

*up* with wonder and with gratitude that there are conceptions beyond us, and that others yet beyond are so vast as to make us know that there is much beyond reason. Not only do we recognize this mentally, but we are aware of it in much more substantial ways; it is an *experience*. We *contact Reality*, appreciative that it is far more than one life, one age, can compass.



A personality is the sum total of all qualities, good and bad, that contribute toward demonstrating the individual in its state of development at the time the personality was adjudged. Now, God, who is absolute and perfection, who is also infinite and beyond our finite minds to analyze, cannot be said to have a human and incomplete personality in the sense that man has, but God has *power to reach us*, for he is as all-pervading as air and is right here and now. Therefore, inasfar as we ourselves have personalities, so does he touch into our lives with his great perfection. He is a personal God, but to give him a human status like ours is another stage of anthropomorphism.

We used to give him a body with legs and arms, but now we know that he is our spiritual image. According to our development, the light comes, and each age contributes clarity and spiritual understanding. God is *completely* self-knowing, self-directing, and holy: these parts are of the Divine personality, which is quite beyond all mortal measurements.

\* \* \*

The world has come to one condition of development we must not overlook: though there be many creeds and religions, yet one can scarcely name a race or nation (outside of savages) which does not accept a spiritual God. With this great basis for co-operation, it would seem much has been achieved for the uniting of humanity, his children.

\* \* \*

Love is so living, it seems unfair to speak of finding him only in some future state and that he only founded his church in the past—he is in each of us a Founder as well as a Friend.



## JESUS, THE CHRIST

Jesus was the “concreting” of the abstract principle *Love!*



The proper study of mankind is God—  
Jesus was the God-in-man.



Were I of scientific inclinations I should not look for spirit in matter, but, rather, should I say that matter exists in spirit, that spirit is the all-pervading, Causal Activity, and matter but the phenomenal “precipitate”; matter is concrete, objective—spirit is abstract, subjective, and is the actuating force that makes the phenomenon possible.



To come to God mystically (which is the only way, since he is sheer spirit) is really to consciously alter ourselves to receive him: he is the Changeless, Unalterable—he *is* here, it is we who must receive what he has

to offer. We must accept the divine will, the Holy Ghost, the love that he pours on us, which is about and surrounding us, objectively, subjectively. We cannot fare from him: we can only close ourselves from him in our own little mortal shells and even then Love breaks through.



There is no need for us to express our wishes to God: he knows, but we can receive from him his wish for us, his Will, and, strange as it may seem, there is a definite specific guidance given us when we come to contact his love consciously.



Jesus spoke little, but the keynote of all his life and words was *love*.



Every soul eventually must proclaim God. The soul must in its high perfection, being immortal, know of its source and be in harmony with the workings of that source.



A teacher teaches chiefly himself! An exemplar leads many; a teacher by word of

mouth must urge people on; an exemplar is followed!



Why speak only of Christ in the past? The Christ is here, and the only way to recognize him is through an awareness within. There is the historical Christ and there is the mystical, risen Christ, and these two are the same.



The Master will found a church to-day in your heart, and while you may worship at other worthy institutions, you have always a church within, founded in true apostolic manner by the same Jesus whose second coming, for you, is within! Never forget this.



“Not everyone shall enter the kingdom of heaven, but he who *doeth* the will of the Father,” Jesus told us in some such words. The will of the Father is love, for in love is reason and understanding; wisdom that surpasses mere knowledge, is superrational.



There is no better way to grow in truth than to study examples, but many must

study precepts first, failing and rising by this method until they are ready to study examples and later *be* examples. Jesus is the Great Exemplar and Leader.



One of the greatest evidences that Jesus, the Christ, was God incarnate is the logic in the fact that a loving God, yearning for his people, would come in by the gate of birth and leave by the gate of death through sacrifice, just to demonstrate love and to give a map of life in terms understandable to all.



The great spiritual, mystical excursion of life is as safe as a journey if we follow the Master, Jesus, who knew the way and was the way for us.



In truth, in following the mystic path, one becomes more and more orthodox, but one's interpretations are often less and less orthodox. The conservatives, therefore, are pleased and the radicals or liberals are pleased.



Baptism is not external but internal, and salvation is internal. It is not the dead

Jesus on the tree but the living Jesus who can come into our lives in a way that we know is true because we ourselves feel it, sense it, and benefit from it in a beautiful manner.



The time comes when a person surmounts all creeds in some moments of anguish and hangs to the Saviour's garments, begging, pleading that God, love, Jesus, call as you may, shall give aid. Why await that time? Why not live the companionship with this love that is of the Father and is in each of his children?



Jesus lived in a state of oneness, *at-one* with the Father, regardless of theological ideas. He asked us to follow him, his teachings, prayer, and life, and we who try to *do* this, we who try to live at one with God, reach the same basic conclusions and touch on some of the experiences that without doubt are intended to be universal and are universal among true mystics.



There is no need to go to a Hindu who wears a couch-cover dressing-gown, and a

Turkish towel about his head for mystery. God has given enough of it in our lives, and the answer is in the life of Jesus, who, living love, was spiritually successful in mastering all temporal things, whereupon he is justly Master over that which he has conquered. "To him that overcometh shall be given."



We must believe in Jesus in the same way we believe in a guide to help us over an Alpine pass. He shows us the way, but the going is our own individual problem. He is ready to serve and even save our lives, but we cannot get to where we are going unless we make some active movements and ourselves strive to ascend the mountain with this guide in whom we have faith. Jesus Christ is the living Leader and Guide.



The experiences of the Christ were not alone for his own problem. He, the prototype of all humanity, who showed us how to live, was the exemplar to actually help us in our needs! *The Holy Ghost who taught him will teach us.* The people starve for living food and the teachers give them dis-

cussions of what happened years ago, as if such were not possible to-day. The chief work of the Holy Ghost is to take of the things of Christ and show them unto us.



No man can eat food for another, nor sleep for another, nor can man wash his face and by so doing clean another man's face. It is foolish to say that any man, dead or alive, divine or human, can save another who is passive. There is no passive salvation. It is in following (believing in) him that we are saved. The salvation consists of finding the kingdom of heaven and Jesus himself says that "He who *doeth* the will of the Father" (Love), shall enter the kingdom.



We can find the foundations of a religion in ourselves and *be* of the Church of God through coming into this contact with him, rather than through taking someone's say-so. If we believe that Jesus was one with the Father and likewise all-pervading, then we can have Jesus as the foundation of the church within. The temple or church building will be the body, and behold! "the flame"

will be not merely symbolically but truly upon the altar, the evidence of which will be the warming, illuminating experience within as it was in the experience of the early Fathers.



You do not have to go back in point of time to the foundations of Christianity. You can find the mystical Christ who is the same as the historical Christ. These things which were and are and ever shall be are surely potent now and here, and the *church of yourself and God* can be founded through your reaching to him. He will answer, for he never fails, and strength does come, as well as a warm glow of peace, when one seeks him. God does not break his word; he has promised and he will not fail. The foundations are spiritual and do not depend on history—history depends on spirit!



If you want vision, guidance, new light on old problems, you will have to put God first. "First things first." It is not necessary to go to an ouija board or to a Hindu who may be a good mystic, or a spiritualist who may or more likely may not obtain



“messages” for you. Go to Jesus who has asked you to do this, for he is the Individual who already has found the way, who shows us the way, and who can interpret Truth. Jesus is the great mystic and he shows us all how to get to him. And as a teacher, not only through the historic revelation when he was in the flesh, but now, he helps us develop from within those powers that have been given us. Jesus was the Great Psychic for he was all things to all men just as love is.



Many feel that Christianity, named for the Christ, had as its first purpose ethics: Jesus gave us a map of life demonstrating the union of God with man and how Divine Love solves problems by guiding us in behavior. A new ethics based on love results just as the freedom of the slaves resulted from the Rebellion, but the first purpose of the Rebellion was the saving of the Union. Jesus came to promote the union of God and man. Lincoln, incidentally, is a Jesus-like character—he proved, *in his way*, a saviour to the oppressed.

## DIVINE LOVE

God is Love, and Love cannot lead astray; but Love does lead to the eternal harmony called Heaven.

\* \* \*

The individual is the unit of the universe. In each of us is soul, a spark of Love, a light that will lead out to help other individuals.

\* \* \*

It were better that a boy should know but one vital, ethical fact than to understand volumes mentally and live contrary to the law of Love.

\* \* \*

We should capitalize the word "Love," for it is the other name for "God." The idea of spiritual Love is an idea of divine perfection.

\* \* \*

The constant activity of Love demands the objective world of service, of willing, doing, feeling, thinking.

God is the only ultimate solution to any problem: why not go to him at once instead of choosing some vague path through blunderings and mistakes? Love solves all.

\* \* \*

So inharmonious has the world made itself through artificial experiences that harmony seems mysterious, but it is the sanest, rightest thing in the world, at-one with eternal rhythms.

\* \* \*

Love asks no alms. Love is alms that cannot pervert and make us dependent except on him. He is our All, and he gives abundantly in such a way that we wish to go on and on doing for others, giving, from the never-empty cruse, the oil of compassion.

\* \* \*

The story of God's greatest act is the story of demonstrating Love. The meek, simple, loving Jesus brought us the clue to the universe. The death of this Saviour was not wrought by the Jews alone but by humanity. We who fail love persecute him.

\* \* \*

Love is self-expansive and is the only

law, and to give the world Love it is not absolutely necessary, though very desirable, to be schooled in earthly learning. True education shows ways for the expression of love.



People cannot learn completely from each other but only through their awakening senses. You cannot get married by proxy nor fall in love with another person by proxy, and you cannot feel God nor experience his love simply through hearing of him.



We know that we can arrive at conclusions without thought processes of the mundane sort. Let us arrive at conclusions and *also* use reason. But if there is guidance from the Spirit of Love, then we must walk by faith, following a truth larger than we can understand.



In reading the Bible one likes to place the words "Divine Love" or "Love" wherever he finds God mentioned, and also wherever he finds Jesus named, for this word "Love" is the least common divisor and the greatest common multiple of life.

To seek the Divine will is to find Divine Love, benevolence, tolerance, and sweetness; the Divine will only reflects that God is Love and the guidance given is always toward manifesting good. This argues for the rightness of the outreaching for him and his guidance.



The nature of the soul cannot be anything but Love, since God's own soul-essence is love, and God's love is the great revelation, both the abstract revelations in the Old Testament and the concreted revelation through Jesus, who lived and demonstrated Love and was a lover of men.



The true mystic is rarely ascetic, unless, in rare cases, the individual guidance has so dictated, and even this is doubtful, for most all mystics have preferred to have fields of activity to demonstrate Love, to *live the soul* so that, through having overcome, there will be rewards for the overcoming.



You do not have to die to enjoy your immortal life, and the consciousness of its

enduring nature. You have only to live Love, pray, make restitution for wrongs, ask God for forgiveness, and in other ways confess inharmonies while trying to build new harmonies for others. By recognizing inharmonies we can correct them.



There are, of course, an abnormal, pathological love, and a normal, sane love, and a spiritual, sexless Love that is of a type not to be questioned, for it is born of something akin to the infinite, and we who are finite cannot judge that which is nearer Infinity.



Love casts out fear and darkness. Just as violet rays overcome, absorb rays and rates of vibration that are less; just so in the magnetic awareness of his presence healing comes. We awaken into consciousness that our wills and his are atune and as he wills Love and health, so health must come through Love.



To be attached to life rather than detached from it; to go about busily letting "light shine in" and again shine forth—this is the

way of the truly consecrated mystic. There is no greater expression than Love, and *service* expresses Love. The mystic in pouring out this light, or Love, or power, is like a magnet which receives continuously as it gives forth.



In Romans 8. 31-39 and in I Corinthians 13 Paul tells much about Love. But we who have had the experience know that not only is this contemplation of God. No, this experience of light is like Love, but it is the supreme passion, as far as we can realize it. Whatever is divine in man is awakened because of that which is divine, the Presence.



Is God less than any human father? A human father does not have to be begged and he does not withhold anything that is good for his children. A human father loves, forgives, understands, holds dear, and helps to the end his children. Is God less merciful? Why go whining? A true mystic goes with an understanding of his Love, and having loved God the mystic is conscious of being loved.

There is absolutely nothing more wonderful and mysterious in any teaching than the fact that God's Love can enter us and his light can flow through us, and that he can be a Presence to us. The most beautiful of all rites of the church is the universal rite to mystically worship one Lord of hosts, who appears to us as a living force we cannot deny.



A man with mere book learning has a lot of bricks of information; a man who is practical uses these bricks to build a house. A mystic is practical when he finds uses for experiences; and all things fit into the plan in the realm and kingdom of Love, so that the information leads on: to do, work the Father's loving will. Mysticism does not antagonize or discredit education.



Most instinctive answers, like "first impressions" and "first ideas," are generally about right. In fact, in moral issues of right and wrong there is no better recourse than communication with the *within*, and then, following that advice, the test tells! People who start using this method refuse to go



back to the old brain-racking worry methods of, "I wonder which I should do." Love guides and instructs. The "yoke is easy."



If you want higher knowledge and an understanding of things that might, to others, seem supernatural and mysterious, you can have this without any hocus pocus. Prayer helps, concentration helps, but "*consecration*" is the great word; to be consecrated is a spiritual sort of concentration so that whatever one does in the practical world is done as if it were an immortal act, as truly it is.



Some teach by precept, some by example, some by both. Each man according to his state of development teaches, thus learns. Now many who are teaching by precept are merely acquiring the letter of the law of Love. They must acquire its spirit later, but for them there has been made this way. They first learn as children do, remembering mental facts; then later they realize the experience that actually lies beyond thinking, as being is beyond thinking.

One of the sins that is almost unforgivable—but of course, not quite—is the use of power (all power is divine but unmoral until used rightly or wrongly) to control the minds of others. Again and again this needs to be noted. It is wrong, severely wrong, to control the mind of another. We guide others, we mystics, by helping them understand their own minds and to enjoy the freedom of the inner nature, the moral nature or soul. There is only one teacher, the spirit of Love.



A lover knows how thinking processes fall short of expression, even of comprehension, when the great passion is upon him. You will find a man loving God no less certain that his own mind cannot fully grasp the greatness of this Love.



Spiritual passion leads not to destruction of energy, and could not devitalize if used in the right way, as the spirit invariably dictates, to serve others! The great mystics are men of strong, beautiful natures who have loved and served humanity, thus strengthening their own lives.

The way to reach the Kingdom within is to start to live the immortal soul-life, or the spiritual Love-life, now, and to ask for the one-ness with the Father's love, a condition that exists but which we do not realize, which we cannot realize by mental assertion. It is not a mental circumstance. The brain is like a book recording facts, like an amanuensis, but the Spirit, which must be the Holy Ghost, is seeking to commune with us regardless of what we think or can think later. The point is that later we actually think straighter because of the Guidance.



A great objective labor lies before mysticism. Each mystic helps solve this problem of realizing that as we all come into consciousness of Divine Love, all faiths and teachings are drawn together in an underlying unity, as fundamental as soul itself. The mystic is at best in any church, and realizes that it is mysticism alone that leads to the real experience of truth; so that there is before us a great labor, to let others feel also this unity; thus by exalting and simplifying mysticism we bring many into the understanding of the one church. God and man.

I should rather direct expression of the spirit and of all the faculties, even of the body, through following Divine Love and Love's great guidance, than to practice suppression, for when we truly love in a spiritual sense we use our forces on such high planes and for such noble purposes that we are not tempted to wrong, rather we are tempted to over-zealousness in trying to do right. There is small need for destructive "Thou shalt nots" when there is a constructive "Thou shalt." Love! Love is the true and the only absolute dictator of the universe.



Love asks no alms; it gives; and when we have Love and an awareness of God's Love, we give and give, and thus we receive. But the true mystic goes further: he *searches* the highways and the byways to find those that need the spiritual food and shelter which are invisible but more real than mortal comforts and often materialize into tangible form. For if we give a man knowledge of this abundance, he will be so strengthened, protected, and guided that he will do right and prosper materially as a logical result.

God's love and wisdom, benevolent and affectionate, have provided us with the food of this earth, for without his love we should not have material food either! In every particle of food is the truth manifest, so that with each morsel we partake of his love. We cannot get away from him and his order and his supreme benevolent wisdom; from invisible seeds to the wheaten loaf are dependable processes, fixed and reliable, good and therefore loving, all of them mysterious and beautiful. Thus on the Sabbath we come to church together to praise his goodness, not as beggars but as kindred who have fed at his Table.



It seems foolish to have so many books and so much theological confusion, a lot of mental terms that tread on each other's toes, and a number of creeds, when there is but Love as the one great and only teaching—divine or spiritual love that we also can manifest, and, doing that, God comes into us and we do live the Christ-life. However, for those coming into the consciousness, we must have the word of friends, so I write to tell each

person how to develop himself or herself along safe, slow, sure lines through love and to come into this higher consciousness, this awareness of his presence, or the presence of something higher than the finite self.



When we love a mortal, we want to do right for him and to serve and help him, and to reach to every need of his. We give of love, and this love is like knowledge, but is more than mere mental processes. It is as from infinite wisdom, and to the person we love to serve we would be as a saviour, giving, saving, sparing, helping, guiding, guarding. Such is love, mortal love, the highest of mortal experiences and the reflection of the greatest of spiritual experiences, whenever we receive a consciousness of Divine Love and know we are his beloved. We are loved, saved, guarded, guided, and led to understand him through loving him. After loving the Father, we understand love, even mortal affection, better.



These great men who have had goodness, truth, and beauty revealed to them almost

without exception have *applied* their wisdom to ease the hurt of humanity. And they have used what would seem supernatural strength; for power to keep others alive has been in them, though they have themselves starved and wanted shelter. They have had a *spiritual vitality* in the richest ways and have fed and given help to others in a spiritual sense, regardless of their material surroundings. They have given in such abundance that there seems to be something *superhuman* about them. *Love does make supermen!* Such people as Paul and Saint Francis are examples. But we find evidence of super-strength also in those parents who love their children.



Utilize all things so that they will serve God and his good. Do not negate any good thing but let it live and be brought into harmonious plan of serving him. Desire, finite will, hope—all experiences can show love in its spiritual sense, can contribute to helping others understand the vast joy and practical results from living love. Whether the source be Socrates or Confucius, we should

try to see that this is the same fundamental teaching clothed in other garbs, and while we must not give up one fraction of our faith in Jesus, all this ought to increase our understanding and strengthen that faith. So fundamental is love and this mystic realization of love's presence that we are tolerant to every contributing fact, whether pagan or Christian, that brings others into a realization of the spiritual vitality and force of the love-life, and since others may incline to other helpful philosophy, let us show them how there is only one successful philosophy, one teaching, but many exemplars, with, of course, only one Jesus.



People who try to resolve all things to a basis of reasoning, who forget that mortal mind is finite while experience is infinite (whether it be the vast universe of stars or the infinitesimal relations of wee, living organisms) are often irrationally rational. They are so persistently "mental" that they try to *understand* rather than live their lives, and understanding requires time and uses up the time and space values that make



life. *Philosophies grow old, but love re-vitalizes and re-youths. So also does life, which reflects love, gives us more of life.* Rather we should live and let reasons be "given us," *grow into* wider understanding than that we should use vital time trying to fathom things. When a friend gives us a gift we should not ask the price and where purchased; and when God gives us a vast experience of life, it is not necessary to take it to pieces. Just as a flower propagates when it is whole, so such an experience of life blooms through us. It were more rational not to try to reason out things, believing that reason, like other things, will be "added unto" us when we seek first the heaven-kingdom.



The *average* man may receive messages only through having a clearer sense of right and wrong, or through having clearer thinking processes, because of a clearer conscience. The *average* man is not likely to stop to become aware of his own processes nor to consciously analyze the source of his new ideas that come "suddenly" and are water-tight helps in the midst of an over-

whelming problem; yet God's benevolence has really come to help him! The harmonizing of life is something that goes on *from within* only and "all things work together for good for those who love the Lord." While some of those who love the Lord and his law of love, do not care how things work out and might even deny the possibility of revelation, nevertheless, there is, when living love, a harmonizing of the thinking processes and of the messages to be received and of their demonstrable results. It is the man who is a little apart from the average, possibly superior, who, *conscious* of the fact that love never fails in anything (we mean the spiritual principle), *asks for* the guidance and receives a vision, or hears a voice that is definite salvation in the solving of his problem. Love contains in itself all understanding, all emotion, all will. It is the epitome of the great abstract-concrete Essence. Each man contacts Reality and interprets it differently.



Divine love needs the objective world in which to share love and light.

## PRAAYER

The best prayer is praise of God, for he made man to glorify himself, but man mostly uses prayer to beg of him to give endlessly. This is quite an absurd practice, for if we ask that his will be done, we need not bother about our own desires and wills. Why beg anything?



Concentration has its place, but it is no substitute for labor, and "to labor [in service] is to pray." Besides, we can concentrate while we do labor. Then, also, we can pray as well as labor. But concentration is a vital aspect of prayer and of some phases of mystic development. When the mortal attention might otherwise be directed to many material considerations, concentration, like study-room work at school, helps us to learn how to focus the whole nature on higher things; but concentration does not ever bring us into consciousness of his pres-

ence unless we concentrate on desiring such, and even then we may not succeed, for this is almost a forcing method. The best results are obtained by *deserving* to receive and subconsciously asking to be worthy to receive. But until we have learned how to utilize the subconscious functions and until we have merited any great revelation, we still can bring ourselves into a right attitude through concentration and consecration.

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The contemplative life is one of continuous prayer-praise.

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In order to communicate with God, and to be conscious of the "teacher," or Divine Love, as Guidance in all things, we have to assume a life of perpetual prayer.

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When one feels the Presence, one knows that this itself is communication—the very vital flow of Love seems to communicate itself with the individual so that not only do we know we are reaching to God, but *we are sure he is reaching to us*. There is all the

evidence in the world that one receives, much as a radio instrument receives, for one is given impressions of good thoughts, and directive inspiration: often whole epigrams that seem to be born of eternal wisdom come to mind in an instant. Amy Lowell mentions an example in one of her poems. Prophets incorporate such received messages and they are called prophecies. For us who are less developed we are satisfied to feel a good, kindly spirit renewed in us.



Again and again a mystic is warned against begging of the Good Will which, being good, knows what is right for us; but a mystic is urged to learn what the Good Will deems as right. To come so in union with the Good Will that one knows and does right is far more practical than asking of the Good Will certain objective things we may not merit. We should not beg from a wise father, and we must not beg from a wise heavenly Father but, rather, resign ourselves to "Thy will be done"—He knows what is best: it is for us to learn this and to work in harmony with it.

The purpose of life, chiefly, is to bring man into a conscious union with his Father. Prayer, if mystic, does this because it enables us not only to send but to receive messages. It enables us to take each problem to him to receive guidance, so that we may know God's will, but prayer is not just going apart, though that is often essential, but it is the daily spiritual contact with Reality, an experience that never ceases.



Prayer makes it possible to be a contemplative and yet to lead an active life, for we are able, spiritually, to ask God's will and to throw ourselves in a spiritual attitude of harmony, even though busy, if we use prayer. But this mystic prayer is full of the emotion of harmony and love, of cooperation with God. We do not beg his cooperation—we offer ours to him, in spirit, at all times, in all activities.



Work itself is an expression of praise and is prayer—it is our service to our fellow men, whereby, in helping them, we help God. A mystic might joyfully become a menial,

but the tasks would take on a divine aspect, and the work would become an act of prayer-praise. Thus love transforms slavery into a service of devotion and joy, but it is prayer, this contact, that is like the ignition spark.



By prayer we step up or step down: we step up into the radiance that is His, and we bring this down, as fire from heaven, into our daily lives and deeds.



Prayer becomes so much a part of the life of the mystic that one finds all things a communion with God. We find him in all beauty, goodness, truth, and in expressing our praise and gratitude we further attune ourselves to this goodness, truth, and beauty. Prayer that at first is conscious, voluntary, and costs definite effort, even though joyful, becomes involuntary, as breath itself, and one feels the Inflow, and the beauty of radiance at all times. At times of pain this is an actual help in endurance, and one doubts not but that the saints and martyrs and prophets have drawn on this Strength which is a result of man's

union with Him. These leaders have borne phenomenal sufferings: we are enabled to bear ordinary sufferings.



A contemplative life is a life of joy because of prayer: one feels that one has not only contact with Reality but that the "yoke is easy, the burden light" because of this guidance that takes from us some of the worry. We trust, know we are guided, through prayer, and go forward—joyfully.



There is a subconscious aspect to mystic prayer so that while we are walking, or talking, we are in an atmosphere of love and are so joyous with the inner light that we send it forth continuously, a process as automatic as breath itself, and not unlike the taking in of air. In truth, we could live longer without air than without God, for there is no conception of life without him; but with him, in our inner consciousness, we are vitalized as the body is by breathing.



The conscience speaks during prayer, but



it speaks no less during all hours of day for a mystic, for living and praying are one.



Jesus implied the limits of prayer for objective benefits when he dismissed our material needs with "Give us this day our daily bread"—the whole of the Lord's Prayer is an asseveration of the humility and contrition of the mortal will before the divine will. To God is all the praise and the glory, and from him comes all we have. The Lord's Prayer is sublime in its simplicity and its completeness is marvelous.



The contemplative life is one of continuous discovery that leads us to give praise to Him: we find courage in our fellow men, beauty in the universe, and a spiritual aspect to all things. In fact, the world grows more beautiful, and the habit of prayer-praise becomes more fixed until this flame from God—this radiance—literally streams through one at all times. This is far finer an experience than that of beseeching and begging: one has faith, an assurance, an absolute living confidence that God's truly in

his own realm, the consciousness. So tremendously happy is this experience that one comes to thirst for it, to hunger for it, and to grow more and more one with him in the blessed state of radiant love. Such was called the "unitive life" by certain old philosophers among the first churchmen: Jeremy Taylor mentions it as such. Only Jesus achieved perfection of the union, and expressed it fully, but in a degree it comes to all of us.



The nature of God's nature is love, and man, who is in his spiritual likeness, has a soul that has but one outstanding aspect—love. Now, to express this love one prays, of course, but there is objective expression through deeds: we pray by works, and we seek out ways to express our love of others by doing things cheerfully for those about us. The Guidance directs in this, so the contemplative is not an ascetic, but is, rather, doubly active, never resting in a desire to pray by serving, to express gratitude by doing. No one who really contacts God and feels the brimming beauty of that love can be contented to remain silent or inactive. There

is a Guidance that is safe and beautiful, and it directs toward daily services. In truth, love never fails in any of its aspects toward humanity. To pray perpetually is to receive guidance continuously, to one end, the actual fulfillment of the Kingdom of Love here on earth, in our own small lives.



Prayer to the mystic is the opening of the chambers of conscious experience to receive light.



Jesus asked that we pray. But when he prayed he seemed to put himself into God's care, and at the end of his test on earth he commended his spirit to God. So must we not only at the limits of our endurance but from the first commend our living spirits to God and ask Love to care for and direct us. This consists not in any change in God's attitude to us, which must, in the nature of things, be constant, but in our attitude toward him.



We are to avoid temptation—for our own mortal limits are weak, and we must realize

this. Not only this, but evil is not the Good Will, and to avoid temptation we avoid that which fails to reflect the Good Will. So we ask to receive guidance to keep us from evil and from temptation—a sort of preventive measure, like a moral antiseptic.



The Lord's Prayer also helps us come into a state of having a clear conscience, for we pray directly to God, the Source of all power, that we be forgiven as we forgive. The prayer helps us achieve a clean slate, so to speak.



Church is often regarded as a place merely. It is a state of *heart*, and the prayerful mystic is ever in the Church of Heavenly Consciousness.



Some people feel that the function of the church and of prayer is to teach us to be good. Such is true, but it is only a half-truth. The great beauty is not in such a statement: the function of the church is not confined to ethics. There were systems of ethics for thousands of years, but they have

limited transforming power: the function of the church is mystic—it brings us into union with a God who keeps his covenants, and it offers us the life of Jesus as an example, so that we may know what this union with God implies. When the very spirit of God is in us, and we are conscious of the heaven-kingdom within, then we know what is ethically right and wrong, but we also have a finer experience—that of being loved children. Why, it is an experience of spiritual ardor and affection that makes God a Lover of our souls, not a mere Teacher. We, in turn, do right because we listen to him when we pray to know his loving will.



Prayer brings us into a voluntary consciousness of the will of God, but it also helps us to experience God, so intimately that we have a conviction we have tasted of an affection that is enduring. We may then lose home, health, if it be in the order of things, but we do not ever again lose him if we can help it. We are never alone, never lonely, never quite discouraged, never at loss: we have faith, hope, love, and we do,

as far as possible, good works. We are clothed in inner radiance and we are comforted as we go our ways; this is far more than any ethical system can give us. We do not dread death, nor fear life, nor do we grieve nor worry: all is in his hands. The Assurance comes—within. Prayer brings us into a state wherein we receive this continuous renewal of our faith.

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Mystic contact with God is another term for prayer.

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One exquisite thing about prayer is that it can become a second, inner nature—we then simply never enter any negotiation without “taking God right along” with us, consulting Divine love as to the right conduct, as we would take into consideration our family. He is decidedly “one of the family,” and his will comes first!

## REVELATION

Never judge what is said to be the vision another has received, but merely acknowledge, "Your vision is for you, mine for me."



The best guidance is to be found by practicing ways to find His will. Guidance will come, but for one it will be different than for another, and we cannot judge the other in any way.



Hysteria does not cause mystical experience as often as mystical experience causes occasional hysteria until one finds how commonplace and normal the visions ought to be. Joy seems a sort of hysteria, because we have real joy so seldom.



It is not merely to vision what God's will is for us, or to seek visions and guidance from him, but to help build his city here on

earth and to thus demonstrate his will by actually serving him, that we are mystics.



There is nothing more mystical than the old class meeting where experience and testimony were given. The new generations looking for a thrill should go to their grandmothers.



Why is Joan of Arc remembered? She had a heavenly visitant. She beheld an angelic Presence, and, following this, she led a triumphant army.



The artist uses his immortal message to develop creative works of art; a mystic uses his immortal visions and realizations to carry (without the intervening vehicle of art) divine love and truth into the lives of men directly. Many advanced mystics are, by grace of Love, healers, bringing comfort for minds that are weary.



The healthy glow that comes from living the light seems to burn away poison, exalt



the inner person, and develop a state of general well-being. To have one's "youth renewed like the eagle's" is very true. One knows that those seemingly queer promises made through such as David and the prophets are kept—if one is a mystic in the fine spiritual sense possible for all of us.



So long as we are also mortal, and inspiration must use mortal channels, we cannot presume to be infallible, particularly for others. Not that inspirations are faultless; but we often find ourselves that the guidance which comes to us for us is pretty nearly infallible, at least trustworthy, even though we are imperfect vehicles of the great charges of truth.



There is very little value in trying to delve into the abstract just for the sake of experience. In fact, in my own humble judgment it is wrong. My guidance came through a mystic revelation. "I am here to sustain but not to entertain," said the Voice when I asked a vision. I take an affidavit as to the experience.

It does not matter whether the whale swallowed Jonah or Jonah swallowed the whale, but the truth is the prophet would not go to Nineveh following the guidance, and what happened to him would happen in some proportionate way to us if we were to receive and then disobey a majestic revealment of truth. God does reveal truth to us through "words," "visions," "impressions," "feelings" and even "hunches"!



Some have only to pray and so have a voice, a vision, a thought that is as from another sphere, and though it must logically come through channels that are at least half understood; and there is a completeness in the answer that makes it true guidance for the individual. Just as when Jonah was guided and, failing the vision, was three days penalized. \* \* \*

We must not be excited over the visions of others and ever should urge silence, and when others do not have visions we must not discount the clearness of their mortal minds as an evidence of God's love working through them. Perhaps for some there will be no

vision at all, but just the happiness, and that alone is sufficient. Possibly others will think more definitely and clearly. Many may feel an experience of great peace when following what seems best. For each according to his development.



All great visions have correlated with a certain plan or schedule showing that to "beginners" the visions are thus and such; to the more advanced they are different. There is a system of graduations that suggests *degrees* of revelations. These degrees are symbolized by the degrees in certain lodges, but the lodges preserve only the shells while the supreme fact is that these visions *do* occur in definite order, groupings, and after a certain plan.



In First Corinthians, chapter fifteen, the eighth verse, Paul tells us of an experience and indicates that this man who was shown the presence of Jesus was himself; and in Acts it is indicated that he received guidance that was not to be credited to men's advice but to this "vision," power, or sense of the guidance of God. Yet he is one

who passes over these ecstatic experiences with true sense of values: *to live the life of love* for the Master, Jesus taught, is the ideal that must be made concrete in daily conduct. This is the more excellent way.



To certain undeveloped people, mystical experience would be supernatural, but if everyone sought God earnestly and were reaching out to use his own higher forces and to demonstrate love and affection, and if higher knowledge were daily sought intuitively (three very logical "ifs"), then mystical experience would be as natural as speaking to one's friends. It should be easier and more natural for us to seek God and speak with him than to confer with acquaintances and friends. But we are so far from doing the normal and expected thing that when someone does have an experience of awareness of the Presence he is often discounted as absurd.



David says, "He who has clean hands and a pure heart, who has not lifted up his soul unto vanity nor sworn deceitfully," shall

behold the Holy City. Now, it may be a Holy City such as John, Enoch, Ezekiel, and others saw who were rather finished products almost ready for the other realm, or such a republic as Plato rationalized, for each man shall receive the revelation according to his degree of development. This does not presuppose scholarship, not even literacy, but *illumination*, to each according to his light.



Fasts are dangerous unless common sense and practicality dictate them. One who fasts will likely have a psychic experience, but he who lives abstemiously and has a "sound mind in a sound body" will have the guidance and help that is consistent for him, possibly without any vision; but in time of stress he shall find the guidance also more intensified, perhaps to the point of vision. There is no need for putting the body under artificial physical stress through fasting; rather prepare the spirit through its contact with the Presence to so receive during stress, that, though phenomenal as guidance may seem, it will be only a result of growth. A body rendering service has enough stress.

One of the first visions is of the ladder, and one of the last the kingdom of the Holy City, and others come spaced in pretty regular order as if given at certain degrees of development. There is a correspondence in many of the visions. They warn, guide, counsel, or reprove. True, they may be born of fears or hopes and they may be auto-suggestion, but they must be even more, for many who have received the visions have been in a rebellious state and did not know how to turn, while others had no sense of what their duty was and knew no cause for rebellion against or objection to it and were then given visions that called them to duty of which they had no preconceived notions, neither fears nor hopes.



To bring laws of psychology and the commonplace sciences into a harmonized, synthesized interpretation of life means perhaps a wider interpretation than that which the orthodox usually allow, but it leads to an even narrower, sterner orthodoxy. One becomes more liberal than the most liberal, apparently, and also apparently more conserv-

ative than the most conservative. Truths are so wonderful and absolutely true when discovered that they are absolute insofar as concerns the individual who has enjoyed the experiences.



One feels as if he had rediscovered the world. One has. Most of all it is a new world of *experiences*, of affection and joy. Everything has spiritual significance and a glory about it.



I write, not that you may know my words, but that you may find Him and the answers to all questions. Go with some problem to-day and in silence and alone (even though with others) cast out all mortal memory and shake the dust of mortality from your feet. Remove the sandals of mortal custom. Leave your emotions in the Gentiles' court, your judgment in the Jews' court, your mortal all, and let the will, as priest, ask that it be aligned with the Divine Will. The entrance into the Inner Shrine of the Spirit's temple will leave you bare of all self but the contrite will, and you will receive an inner awakening to the right and

the wrong, and definite guidance such as mortal mind might never have arrived at alone.

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These bits of guidance and revelations given are laws chiefly for the individual at the time, and while they may have a wider bearing, they will best be believed when the lives of those having visions are heightened and the flame of love warms other lives through service resulting. Spirituality and religion are individual and the mystic is intensely so. But this should not interfere with his relations with his fellow men in a common organization or so-called church. Rather he should strive and work for harmonies and for ways to *effect* harmonies. But whether or not he prays for specific spiritual guidance, the direction ever comes along the line of cooperation, harmony, and unity. This is in the nature of things, in His nature, and the consciousness which comes will greatly increase the various forces that seek unity. All growth is toward unity.

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The evangelist who shouts, "God is here!" is right but possibly effusive, and he upholds



mysticism, though he may not know it. But the sensational method is hardly warranted and when he sets up the dogmatic rule that we *must* accept, for instance, the Apostles' Creed, he often asks men that which they (1) do not understand, (2) understand in a different way from that which he does, or (3) actually do not accept, feeling that to live love, to accept God, and Jesus as the demonstration of Divine Love, is sufficient, for each man has, to a large degree, his own creed, no matter how he makes it conform with the set one. And the set creed is such a subject of controversy that the average man should be excused from having to settle the question. It required several councils and any amount of wrangling to give the world the creed, and now to put that in the way of a man and his coming further into the "experience" of God is very foolish. We all can more easily accept and enjoy the Beatitudes!



Revelations may come to us mentally, as in the splendid conclusions that seem and generally are intuitional. They may come through conscious thought processes leading

to works of inspiration, and all inspiration is in a degree divine, as if a touch of fire were added and a sudden *idea* were *given*! The higher types of individuals receive impressions as if without conscious thought. Nevertheless, there is nothing mysterious about this:

*Observation* of a problem is the first step, optical or other sense data being gleaned.

*Contemplation.* This may be conscious or subconscious.

*Relaxation.* During this process the channels to receive impressions are rested, recharged.

*Revelation.* The answer comes in a thought or even a vision and we behold the answer in greater completeness than we had before.



Mystical experiences should not involve a trance state unless the results incidentally leave us entranced. Rather they should make us realize what we are doing, praying; how we are doing it, with faith; and when and what is going on, so that we may

not be unaware of the date and hour of the occurrence of some great spiritual joy, just as we would be of a party or supper at such and such a time in our memories. Let us associate these inner exaltations with outer life and harmonize the two in every way. Of course, we may at the immediate moment of the experience be wholly lost in the contemplation of it, but the sanest mystics try to proportion objective and subjective experience so that the two serve each other and are correlated. The higher or, let us say, God-principle must come into the lower influence and raise it, control and consciously command the material, outer, objective life with the spiritual inner life. There must be a nice proportion always.



And how shall a person know if his experiences are of the right sort? He shall have a feeling of rightness, sometimes inexplicable; when he reads anything mystical, and when he sees anyone who is a mystic, he shall understand mentally and experientially what is meant. Certain things Jesus said and did and by what others have writ-

ten, such as Dante and Paul and Milton and many others, will be clarified for him. It will be clear to him that, as the child said, "there is a candle inside giving light," and then the new-born mystic will find that he is illuminated to fully comprehend that which is written, and further, that he is illuminated to enjoy more deeply that which he sees in nature or in life. A peace comes and a fullness of understanding, for he has acquired an outlook that says he is now living his own eternal life, and that this human existence that he once discounted is a valuable part of the eternal cycle. He gets new ideas of new values, and most of all, he gets far richer ideas of old values he once discounted. The mystic becomes a spiritually joyous person because he has found something of great value, and while he cannot perhaps define his feelings, he knows that the entire aspect of life has changed from better to far better. So he goes on consecrating his life as he has been led to do and lifting up all his forces and finding what it means to overcome. He is guided to overcome. At last he may have a vision come to him; he may see the Holy City. This is a last step.

## THE CHURCH

In the smallest church the Invisible Lover of Humanity is present. To know this is to be a mystic. To experience this is to be a true mystic.



The church is necessary because it is a meeting place of fellow travelers and should be the organization in which we can practice Christian virtues.



There is only one authority: His, sent to us. The church may interpret, but there is one other factor, a soul that understands, follows, and achieves. The individual soul must contact the Divine Will.



All mystics have so much in common that they should strive to set aside differences which are temporal and cleave to abiding truth which holds them indivisibly in one universal church.

The church is necessary because there are so many degrees of development that many need the church, while those who may not need the church are needed by the church. If God has helped, then show others how he may help them.



The Christian church, in its early manifestations, implied mysticism. It did not explain it, for the convert was to find God, and to love God, and to follow the pattern of the Jesus-life which implied what mystics practice everywhere, the union of the mortal will and the Divine Will.



The church is not the memorial of dead good men, but is a great organization of the living souls who have loved God, some of whom have gone on, some of whom are here. The communion of saints is in itself a mystic rite and a testimony of the invisible force that operates within the living church.



The church is necessary, for it is there we not only learn conceptually about God and his forgiveness of our errors, but we are

helped by good examples, by guidance, and are taught ways to learn, through practice, the way to find the one Teacher, the Holy Ghost, or Spirit of Divine Affection.



Ministers can literally give a knowledge of God to their parishioners, not through explaining him—for he is truly hard to explain like an axiom which is self-evident—but through winning the spirits of men so they will love and yearn for him, just as he loves and yearns for us.



There is no finer calling than that of a guide, for he leads others from darkness to the light, and helps to show how the true light can be discovered within. We must sacrifice some of the gross fat of our own selfishness and offer up some of our "precious time" to Him to guide others.



To the mystic the greatest force in the Christian Church is not the theology, which changes from age to age by stages often marked by bitter struggle, but the direct

awareness of the Lover who is a Comforter, Companion, and Guide. This is the mystic rite. We *contact God* and *use* the power of love in our daily association with others.



A man does not need a church to find God, and God does not need a church to find man; but God needs a church to get men to work together, for his is a social order and none can live unto himself. Therefore we must socialize our religion and even share some of our mystic worship.



Going to church at any time, anywhere, does not bring one into God's presence, as it is intended to do, *unless* we seek to come into his presence; but almost every orthodox church is maintained with the idea of helping people into a fellowship with the Master.



When we do come into a full consciousness of God's presence, then we find him whether in church or outside. And when one has *experienced* this beautiful realization of the Presence, then one is willing to



enter *any* sanctuary where God is honored and, in the silence provided, worship sincerely.

\* \* \*

The great thing about Christianity is its occultism! *The only safe occultism in the world!* It gives us a working theory of the psychic and the spiritual truths of the universe! It is practical; it also provides great churches in which the mystic practices his love for others.

\* \* \*

The old fashioned church with "its experience of Jesus," meaning God, meant just this; mysticism. But the old church and many of the newer ones are so full of creeds, theologies, metaphysics, rationalized codes, and ethical standards, dogmas, principles of living, and the like that the one great idea, *to be at-one with God*, call it Jesus or Divine Love, is often forgotten.

\* \* \*

Mysticism is the very core of the invisible church, of the church triumphant; it is promised that we shall live in the Presence of God. We simply come into his presence *now*, believing literally what we have been told that "the kingdom of heaven is within."

All the established churches in the world were as graven edifices without the entering into our consciousness of God's spirit, and if there is anything more mystic in occultism, it has not been discovered. Mysticism goes directly to him, but average cults seek freak channels that offer many opportunities for error and charlatanism, for malpractice and grief.



Some people do not get the fundamental mysticism of Christianity, of orthodox Christianity, which is the most mystical of all, claiming, as it does, that the Father, Son and Holy Ghost are one, and others do not get the value of the teaching but do follow the mysticism only, going to all sorts of mental gymnastics because of the mystery they try to analyze but seldom try to live and apply.



People of the old orthodoxy are just the same as people of the new orthodoxy, but they have not realized the psychic significance of prayer, love, service, humility, in actually bringing them, not to an abstract heaven, but to a concrete heaven here and now with God's or Love's communing spirit

helping actually to solve problems so that the perfect ideal shall be a perfected reality.



Yes, those in small churches who "testify" and "have the experience" are mystics, but they do not know it. Instead of using the power revealed to them to carry them on and on through life, some regard the experience as a temporary result of hysteria or as a miracle, or they neglect their "appointments" with God and no longer meet him in the sanctuary of their own prayer chambers, their own hearts.



Since Christianity is regarded as most spiritual, it must necessarily be mystically contemplative in its subjective moods and in its objective manifestations it must render spiritual service and material service in a spiritual way. The church triumphant is mystic, and the church militant is but an outer expression of this triumph of Divine Love in the office of saving the world from pain and sin and sorrow, guiding, serving, loving humanity, our brethren.

We need the church because, together at prayer and worship, we can become aware of the Presence so vividly that we cannot fail to understand that it is the Presence (while if alone we *might* be diverted). Afterward we learn how to commune with him, and then, having at church learned how, the guidance will likely be to continue to come anyway into the fold of the church to help others to understand that while possibly not all good men are in the church, yet the church is a living monument of good. It enables good men to work together for Him, and shows them how to pray.



The Triumphant Church offers the greatest wonder of all churches of all ages. It brings us into an understanding of God's love and then it carries us toward him. We first feel his love emotionally; then we contemplate it conceptually; but finally we discover love's will and know that it is divine, and that it offers us guidance as to all of earth's problems. Then it is we truly worship and come closer to his presence. *But the more we do his will, the closer we come.*

When you go to church and something flows out to you and you feel a new life in yourself, this is a mystic experience. It does not come through the words but the spirit of the minister. It comes through the Spirit of God working through the minister of the gospel as his agent. It comes through the soul of the individual who is seeking truth. There is something more than a mental reaction, as if one had learned a fact; it is new life and spirit, as if truth *as a living force* has entered.



So long as men and churches harp on subjects on which they *disagree* rather than subjects on which they greatly agree, so long will they be giving the letter of the teaching to men, but the Spirit can be given only through a mystic rite; and while communion is one of the greatest of mystic rites, yet each Sabbath should witness the mystic rite of communicating with the Father. This is why it is so rude and unkind to talk in church: we are impolite to God, in whose name we have gathered that he may be in the midst speaking to us directly.

The key to all reformation is the individual, and when the individual is full of Love and is aware of Guidance there is such strong defense against wrong and such activity for right that the problem of evil is minimized. We do make mistakes, though, and suffer, not as punishment, but to remedy and direct our habits of thought and of conduct. We need the church so that we may grow together in this mystic regeneration, giving one another examples and practicing our virtues, thus showing by works that we have faith in the love-life method given by the great Exemplar from whom we learn.



There is no way to judge accurately what is normal, for we are individual, as different as snowflakes, of which no two are alike, and what is normal for one may be a little below for another, or supernormal for a third. This applies to habits of eating, sleeping, study, and the like, as well as that most intimate, personal and most highly individual experience of worship, which logically would be different in results, as well as

in methods, for different people. The outward objective church is here necessary to correct our aberrations.



The priests of Christianity should be this moment telling us how to find in all life a spiritual experience, to pass into the realm of spirituality. Instead they are often—oh, too often!—throaty ministers choked with words. The living word is love, and in this love each man may utter the magic vibration, "I AM." This is love's great wordless vibration. For as God is, so are we alive in him, and when we come into a realization of his love, we do not have to say *we think, therefore we are*, but, rather, *God thinks and therefore we are!* It is through him only, we can say, each of us, "I AM."



No man who is a mystic needs a church in which to worship God; but every man, particularly a mystic, needs a church so that he may enjoy normal companionship in his enjoyment of the fruits of a noble life, and in his helping others to come into this order that actually realizes salvation. We need

the organized church because we need to help him, and by this means we can work together to achieve a universal experience of his love. The church militant is a means to an end; the Church Triumphant is the end. One is the mortal expression; the other is eternal; and the two are co-existent. The Triumphant Church is purely mystical, spiritual.



The orthodox church has so much to offer that is buoyantly cheerful that to the mystic a man is not a true Christian who mourns. While we who love must take time to grieve possibly, yet we realize that the grief is for ourselves while the joy and the triumph are for those who are called "dead." The real period of mourning may come during the processes of dying which are possibly harder than death itself. Then with the passing we rejoice, knowing there is a higher expression of life, as the Demonstrator actually showed us. The only mourning permissible is that which Jesus called "blessed" and for which he promised comfort, and that is the mourning on account of pain love suffers. His great demonstration was Transfiguration.



Some churches are so far from giving us a message of divine love which would satisfy that they are now giving mortal, material-minded entertainments to help a "big congregation" get a great deal of money, and do certain conspicuous things socially. People should get their entertainments at home, their social life among their friends, but of the church they need *soul knowledge*, not stale creeds, and they want God. A church of love could give this, but it would be founded on immortal, spiritual principles *only* and every mortal consideration, all controversial arguments as well as subjects open for dispute would be omitted. We have facts, supreme and glorious, that are not disputed. Let us come together on these. Divine Love as God's Will is not to be disputed.



The church is a socialized body and is necessary. Why? Because while regeneration is individual and depends on the individual, and often also on the guidance of some leader or helper, we must not forget that sin and wrong are social. Society is responsible for most vice. When a boy is

born off-color and with criminal tendencies, it is society that has been responsible through individuals, of course, and society is responsible in giving any otherwise good boy a bad environment. Society pays the bills. If we omit these two classes—the bad boy who has *inherited* his tendencies and the bad boy who was led into evil by his associates and *environment*—we have few left. Disease is social and should be handled by social organizations that tend to eradicate it; and disease is responsible for some evil. (In fact, the healthy body generally leads to healthy, normal conduct if environment is right.) All this shows that evil is largely social, and as it is so, there is great need for *a church* that will organize people to so fill their lives with divine love and the experience that they need not fear the problems of heredity, environment, and of disease. There will come a sanity, a clearness of insight that will lead them into simple, good lives that prevent sorrows. As love protects the soul, so it protects the body and its conduct. The consequences of a *spiritual* co-operation are good—a spiritualized society succeeds!

## MYSTICISM AND THE MYSTIC

All growth is toward unity, particularly spiritual growth.



He who would teach must be willing to repeat many times.



A man *is* a soul when he lives with his soul, by the light of it, *at-one* with it, otherwise he has a soul.



Old philosophers had a sense of this mystic teaching when they selected the word e-ducation, meaning to lead out.



How practical mysticism has been through the ages when it has ever given visions of a perfect social order!



The teacher may grow weary of body, but his spirit must always be jealous of the at-

tention of others for the truth he offers. God is jealous of our interests and enthusiasms.



Every day is a judgment day, and the mystic says, "This, my present life, is my reward or punishment."



Do not fall into the error of regarding life's problems just as such. They are opportunities for us to cut our moral teeth, so to speak.



Mysticism, briefly, is the practice of the "Presence of God." It is a coming into a contact that is vital, and leads to a consciousness of regeneration and rebirth. It is the realization of Truth.



To know a thing mentally is as if food were taken into the stomach. To truly know is to assimilate that food until it is a part of one's very life-body.



Morality is not a sad state of mind, but a condition wherein the whole nature learns to

arise to the Lord, not by a struggling choice, but as if bad did not exist. One chooses the love-way triumphantly!



Mysticism is founded on *experiential* testimony as to personal consciousness of the Presence. There is one humanity and that which happened to the prophets can happen to us, to anyone who seeks to find Him.



A mystic walks with God at all times in every act and deed of the day, mundane and special. God is at one's side, a Friend and *continuous* Adviser. There is no need for special sessions. He is *here*.



Fellowship with God! And yet people go to trance mediums! There is nothing a medium can give that is so full of truth, ready to be actually of service, as that which comes after prayer, meditation, and praise; mystic and often wordless. It is the experience of being loved and told what to do!



The source of wisdom can be reached

through the within. The kingdom of heaven is within, and the presence of God is within, so this practice of mysticism in its normal growth-processes is but the discovery of the true wisdom-religion within the nature of things.



The well person often has so many outer interests that he is kept from coming into the full consciousness of God until on a sickbed, and then the "conversions" are, in many cases, very temporary, but in other cases they are truly lasting. Even temporary conversions are better than none at all.



The true mystic is not an ascetic, nor is he a recluse: he does not chastise himself, for his knowledge is sure to be, namely, that the world has so much to be *done* that constructive service is both an expression of penitence and a means of progress. Service is the *work clothes* of love. It can also be the hair *shirt*!



In truth, we are all too mental. If we depend on intellection alone, we are not ready to let this inner rightness *choose* and

decide just as it does in cases where we find mentality insufficient and ourselves "at our wit's end." It is best to let love decide the kindly thing to do before we have let mind try, in vain, to reason.



If it is true that God made man to glorify him, then mysticism is the religion that urges the individual to be at-one with the higher Presence and to praise and glorify the source of beauty and strength. Mystics *feel* the joy of the Affection God has for us, and praise him for his Order of Love.



Mysticism is another word, a badly mis-used word, for what ought to be a universal experience of the revelation and realization of the Essence (*esse*, "to be") which is love. The mind of Love is truth; the "body" of love is beauty; and the will of love is goodness. The emotion of Love is affection.



We are reborn when we come into the *fullness* of realization. Then it is as if every cell were luminous from within and ting-

lingly aware of a vibrant force that pervades all things, transforming the commonest experience unto glory. We feel a glory that is not described.



I have written that you may cast aside my book, holding only to its guidance, and thus find the Mystic Shrine within yourselves. Then, in the chambers of prayer and consecration, will come reconsecration and spiritual, not merely mental, understanding, if in truth you do not hear a Voice and behold a Vision. Possibly you will have definite light on the special problem that is your own cross.



Having found God, you find all truth. There is added unto you a capacity to comprehend and a strange, now most uncommon, power to become discriminating as to that which is good and that which is evil and thus by a mystic process your "wits are sharpened." A very practical result of a practice that should be made known to all, a practice that should be not at all strange to us.



Mysticism is practical. It lifts us into the realm of the ideal by showing us specifically how to overcome the commonplace trials of everyday until, actually having won our way, we truly enter the realm of Soul, aware of God and with his love bidding every act. The commonplace becomes beautiful and all life is helped. Can anything be more practical?

\* \* \*

Be not passive in the sense of being negative, but prayerful, receptive, and then, whether it be at home or in the church, ask for light on whatever words are received, whether from your soul as high priest or from the minister who has spoken with his soul also.

\* \* \*

Can there be anything more "magic" and wonderful than finding harmony, sanity, health, because of our good works in His sight? We are not rewarded because of our works, but by them, and we are likewise not punished for our errors, but by them. We *create* harmony through living Love, and love gives mystic guidance as to conduct.

\* \* \*

One may or may not have a strenuous ob-

jective life, but the subjective life of a mystic is ever one of sweetness and power, of simplicity, directness, and absolute assurance that the Redeemer liveth. There is no violence, it unfolds without any strenuous effort, this life. \* \* \*

The oracle of Cumæa was not as great as the oracle that operates in each of us, and is just as wonderful in its outgiving of spiritual directions—more so, since the directions are generally specific and clear, as much as to say that God speaks English.

\* \* \*

The life of the mystic is whole, for just as the soul is immortal, so does it partake of God's completeness and is justly a product of his own nature, and compared with such perfection the mortal life and the mind are partial and incomplete.

\* \* \*

Just as living is more than thinking, so thought itself cannot compass experiences, but, rather, experience compasses thought, gives cause for thought and material, or food, for thought; sop for children and meat for adults, those spiritually mature.

To say the mind is all is rather sad, for the mortal mind has not expressed and explained all, but often is confused. We have to use axioms, self-evident truths as the basis of our reasoning, because the mind cannot go back of these revelations of truth.



I do not like the word "religion," as it has been so often misapplied, and, since *spirituality* covers the idea, I prefer to say "all men are spiritual" rather than that they are religious. If they are religious, it is because they are spiritual.



There are mystics to-day who not only never heard the word, but who unconsciously explain this experience in other terms, and there have been mystics like Socrates, Plato, and Pythagoras who had a great many things to say about their experiences in terms of other times and habits.



I have seen people as dead to any interest in mysticism as a telephone out of order, who found no sense in my inquiries, who could not comprehend what I might mean about

inner beauty and the wonders of guidance, and I have had people come to me to whom I had never spoken a word, who recognized and understood the teaching of the mystics, who hungered to know more or to tell their own beautiful experiences.



To know reality by intuition does not necessarily involve ecstasy, but a normal person who truly desires, wills, and thinks good, comes to a great truth naturally excited because of the perfection discovered. Hence, ecstasy is more normal than otherwise as a result of the realization entered upon. The whole outlook of life is often heightened in a beautifully conspicuous way.



All forces, thoughts, ideals are but a means to an end, the coming into a conscious realization of truth, which means not mental facts, but a *living experience* transcending knowledge as love transcends knowledge. Love compasses knowledge, so the experience of love compasses understanding of it. Love is the heaven-kingdom and comes *first*.

The fact that we *have to* think and reason and theorize demonstrates that we do not know and are ignorant. But when we do know then we do not have to reason; we simply glory in the supreme fact. We do reason afterward and get thereby rational confirmation of mystic wisdom.



Take almost any phrase of the Apostles' Creed and realize then that it is of mystic meaning, no matter how literal it may be also. The Holy Ghost, the Holy Universal Church, the Communion of Saints, and the Forgiveness of Sins—all these are mystic experiences not to be visualized, but to be experienced within and understood in ways beyond all expression. In a *spiritual* sense we can accept much that would be difficult in a literal sense.



In our practical outer bodies there is a warming, a healing, and a vitalizing that takes place when we interpret *life spiritually*. We feel a glow when we do God's will, especially when we have given up our own (it comes when we have been "good," you

know) and we truly become more youthful and more healthy as we do that which is good in his sight.



To be able to recognize viewless force, to be awakened to a *feeling* of understanding, to have peace and poise, and a harmony within—all this comes through the working out of a mystic code. Such could not come by grace of mere mental conceptual knowledge, but it does come experientially, and the proof of its greatness is the sublime fact that it does not fail. The joy increases; “to him who hath shall be given” more!



And *reason* stays in the outer court when we pray. We who truly pray enjoy a *communion* that is beyond expression of all voices, all thought, and is something larger than any of the rationalized and rationalizable ideas of the day. We are sublimated not unlike a chemical process: quite akin to this phenomenon. We feel and enjoy Love—we hunger for God and are fed.



Nor should I want a job of using the mys-

tic method to answer such questions as, "Where are my rubbers?" or "Where is my diamond ring?" The mortal mind can compass mortal things and temporal, and the Soul or Divine mind can reach to the eternal, abiding verities. "Render unto Cæsar the things that are Cæsar's" holds good in the invisible as in the outer order of things. However, frequently, it seems the Divine Will to give light on mortal, material losses.



One of the great universal experiences is the sense of individuality, for we are constituted, all of us, so that no matter how many problems or sorrows we have, we truthfully would not want to be anyone else. To be passive is to *forsake* oneself, but the most impersonal, impartial aspects of the self, just the being one's own identity, one's very existence, suggest that we must *not* ever be passive but, rather, *receptive* in our relations to God and to life.



Life's most joyful adventure is that which leads to the discovery of oneself and one's powers, which involves one's relations

with the creative forces that are beyond ordinary experience. The lower nature, rather than anything else, is subdued automatically by reaching out to the higher; and the reaching out exalts and leads to the discovery of new realms within, new powers to actively create good works, to express Love.



Think synthetically as well as analytically. The synthetic thinker arrives at many new visions, beholding the wonders of all things until it becomes easy to realize the sublime fact of the unity of all truth; until it is no longer necessary for him to struggle at thought; instead it is but a simple matter to arrive at conclusions that are transcendent and utterly true. Love has synthetic powers. It unifies.



Since we cannot find a better term than mysticism, let us dignify that term further, forgetting all connotations that may suggest charlatanism, remembering only that the word denotes a reaching out for spiritual experience within the individual who must be pure, sincere, humble, and unselfish to attain a true "contact" with Guidance.



In her most triumphant hour China was mystic. So also was Egypt. America, lover of action, heralds the new mysticism which demonstrates that rewards are to those who *overcome* and *give forth*, who *act*! The greatest inventors of the age and their triumphant discoveries are America's largely because America is worthy. She teaches not by precept, as China, but by example, and is truly a Messiah among nations.



The communion, baptism, marriage, and other rites of the church are mystical; they call upon the Presence. Often we feel it, so many of us weeping at service for no reason but for the *fullness* of emotion, and when nothing has been overtly said or done to excite us. What more mystical experience can we have than this feeling of great healing that tides through us at such times?



The mystic does not care whether you call God Universal Spirit, Divine Love, Eternal Force, or First Principle, but the mystic does ask that you love so intensely this great Oneness that each man will come

to an individual understanding through "using God," through actually practicing the Presence, and understanding that is based on experience and not on conceptual information. \* \* \*

The limits of thought processes are further evidenced by the fact that when we love or hate it is not reason that tells us, nor does reason tell us what to enjoy, but rather it sets about analyzing the enjoyment and its source. We, nevertheless, go on living, loving, praying, enjoying *intuitively* and *mystically*. Reason and science come along later and try to explain how it was, but these are limited. Only by experience do we contact the Infinite. \* \* \*

To be too reflective makes an introvert; but there are introverts and extroverts and people who are complexly both objective and subjective. There must be a nice balance, and a desire always to do the will of God rather than to understand it. *Having followed love's dictation, we do understand.* Love will tell us wherein to be reflective, wherein to be active, and love's way is right. "First things first," says Love.

No mystic who is true to the teachings of the Bible or any other highly beautiful and moral teaching can be said to be "different from the multitude" in that he has unnatural powers. His powers are natural, but it is unnatural to find them thus developed (often as a result of a humble life), and it is unnatural to feel that so few people actually have awakened in an inner sense when so many might be enjoying the full fruits of the inner life.



Those old admonitions, "Do nothing too much" and "Make haste slowly," as well as many of the aphorisms of common sense, are eternally true because they come from the soul of things and are evidence of what might be called unconscious mysticism. In fact, often the mind fails in its rationalizing to reach a conclusion, but "common sense" says that which is right, and common sense is just the working garments of the soul.



Of course there can be no coercion and no forcing of spiritual unfolding, nor can knowing about it bring it, but knowing

about it, *with yearning*, does bring us into a state of prayer, and when we ask we do receive, and when we know what to ask for, spiritual rather than material things, we receive them most abundantly! We ask to know God's will, and Love is his will. Yearning is a state of receptivity.



Anyone who exhibits psychic vagaries is not a true mystic. Only by living normally in a pure, sincere, unselfish, and humble way can we come into a *fullness* of spirit that leads to the discovery of that which is a shade beyond what seems normal. Now this new or supernormal (not subnormal or abnormal) thing is the result of right growth, and can come only through "growing in grace and in knowledge of the truth."



Some may arrive by wearing hair shirts, others through the chastisement of illness, but the fullness and sanity of health, consecrated to love, brings a fullness and sanity of service to Him that is not always possible when one is handicapped by physical limitations. However, many so enjoy the "good

things" of material life in a selfish way that often the hair shirt is preferable for them to the lust. One cannot judge the manner of another's way to achieve uprightness. Frequently illness means that the world is shut off and God enters.



We give God lip-service and knee-service and speak of his all-powerful grace, but we do not realize that we can partake of and grow in this grace. To *grow* is God's method of producing results (only man "makes" things); when one becomes a mystic one is content to watch unfoldment and to realize that mechanical force is violence and that faith is a *living* force and a matter of continuous *growth* through revelation (or raising the threshold of consciousness).



To become cognizant of the Loving Presence and to hold communion with that which seems and is higher within, is one of the most mystic rites of the ages. To be able to go to the Source of All is one of the mysteries, and yet he has made it simple and has explained the story in parenthood which we

witness and experience in our own lives. Can anything be more simple or more sublime?



God has a place for us in his "heart" or nature, which is Love, and we must have a place for him in our hearts. Now, coming into the *realization* of this harmony is something beyond all words. It is not to be spoken of but in whispers, and it is not to be regarded as a notion; it should be, however, a universal experience offered to us as kindred of the Father, his children, and our communion with him to thank him and praise him cannot be anything else but mystic. Invisible forces are at work and we can only know mystically, by living the experience.



Those calm-faced Egyptians, whose pictures are found in tombs, paid great tribute to intuition and gave birds' heads to certain people who had or should have had this power. Women often were given the head of some bird sure in his instincts to return annually to the Nile. The faces of those people and of the winged head of the Sphynx are calm because they taught of instinct

which dictates that eternal things could not fail. The Christian says "Love never fails," and means the same thing.



There are points beyond which emotion will not register. Long before this stage there are points beyond which mind does not think. But the experiences go on, and we are like children who receive continuously from mature parents wise blessings, food and raiment, and help on our ways. God is the great parent loving us into salvation, guiding us by affection.



The mortal mind receptively enters the theater of the soul, brings back ideas, and tells the world; but in the theater of the soul, to use a figure, the mind is not passive nor is it active, but in a living active-passive state of appreciation, like the theater-goer who *lives* the play and yet is silently seated. One is not passive as the curtain rises, nor active. We are the audience, awake to what is going on, watching, waiting, inactive, but inactivity is *not* passivity.

Certain ones who have passed through fiery tests, that are not fire but a chastening that is understood, seem to recognize others who have also been, or, rather, have raised themselves to be among the tested. Often the friendship results in a bond so strong that it is fiercer than ties of blood or of filial love. Verily, those who love the will of the Father and do it are our brothers and sisters and a whole flock of relationships all in one.



Solomon's Songs, of what might be regarded as mortal passion, might be applied to spiritual ecstasy during which he wooed his own soul. Having known spiritual intercourse, and its stimulating, life-giving powers, one can never call these poems licentious, but, rather, symbolic songs of joy of a spiritual lover for his spiritual beloved; rather heavily decorated with sensuous appeal, but only the most lavish poets can tell of the richness of feeling that comes.



The real mystic does not get "worked up" into states of mind, does not let hysteria, or mental moods, interfere with proc-



esses of life, and when such moods do appear, if they do, then results are not necessarily invalid, but he knows the guidance received is invariably against such things. Asking guidance on the subject, the sane man receives a sane answer, "Thou shalt not climb over the wall of the sheepfold, but come in by the door." No violence to the body—accidental or intended—can result in a vision, absolutely. Drugs bring a false set of reactions wholly dangerous, not truly mystical.



Having felt the security of an abiding spiritual entity that is strong in himself, one is content with meekest conditions and delights in humility. One is so sure that all the experiences of the world are as nothing compared with that which actually is true spiritual beauty that one can find no pleasure in a vivid shop window *except* as realizing that this vivid mundane beauty is a reflection of the greater elegance and excellence that is beyond human expression, a beauty that can be written only in clouds and trees and living forms. All beauty is spiritual to the spiritual minded.

When the whole of creation becomes aware of its oneness with Him, then each atom will shine effulgent and each particle will be luminous, and not only magnetically powerful, as scientists tell (for each atom electronically is a universe in itself), but this radio-active force released will reflect and resolve itself into light. There is an inner radiance wherever there is vibrant activity, and that is everywhere. So, truly, the place "without darkness" only waits the awakening to a realization of cosmic harmony in all things.



How is it that the greatest poets and prophets are mystics, the seers and the true philosophers? If mysticism is false, then all that has led men through the ages is untrue. Impossible! The great have come into a recognition of eternal verities, and their work becomes immortal only in proportion as it reflects these truths conveyed in terms of beauty. If these leaders be false, then all leadership born of sincerity is a fraud. If we accept Milton, Dante, Ezekiel, Isaiah, Jeremiah, and Jesus, we must accept mysticism. Wagner was mystic.

None of us have any quarrel with God, but few of us know him. Few of us need to be "converted" in the sense of thinking much differently. Our mental conceptual knowledge is fairly reliable, as far as finite information can go. We have learned that God is Love, *but to experience* that he is Love and to lift a voice (in spirit) to Him, communing with Him, receiving love from Him, is mysticism.



One of the great handicaps mysticism has is the fact that sick people in their yearnings reach out to Him, and they do have experiences. Some of these are normal and some abnormal; some are supernormal, but these experiences being associated with the sick, the idea abroad is that the preponderance of sick people have visions and foolishly tell of them. This leads to the conclusion that well people cannot receive impressions, that to do so they must be classified as sick or be regarded as abnormal. True religion is not a weakness, but a wholesome part of life: well people are to be encouraged in their contacts with Inner Light.

People who are ill often are overstimulated mentally, for the fight put up by the system to ward off disease frequently, if not always, is correlated with an increase in mental activity; for instance, a high fever is often a corollary of stimulated mental activity. This leads to so many reports of visions and experiences, often confusing, that one can safely advise that, for the time anyway, we regard *chiefly* those manifestations that come to normal people who, while at prayer or work, have sought and found God or the guidance of Love.



I do not approve of trances, and believe that there are few, if any, who ever truly have trances; and even the genuine trance in part must surely be forced or the results of disease and abnormal conditions. A trance, if brought about by free will, would involve a passive state, and there is no safe passivity except in the consciousness of His love; and that is not a passive but an active reaching out for God, a wakeful awareness, for we *watch* as we pray! To be passive is like leaving the room clean and garnished,

and then what happens? All sorts of crawling things will creep in, the Book tells us. The Book is wonderful for checking our experiences.

\* \* \*

Great artists have gained their vast concepts by being, not in a trance, but awake, fully, to the whole realm of the within. That the outer expression of the body might suggest a trance is but a phenomenon (extremes and opposites sometimes simulate each other and are simulations of each other), but the creative mind, the soul-mind as it might be called, the love part being the creative part, is aware of its own *fullness*, and there is a perfection of rhythm discovered within. Deaf Beethoven heard melody, and the poet Milton saw a visualized world. They might have sat *entranced*, but their whole inner beings created for us new expressions of Divine Beauty.

\* \* \*

The intellect is likely to be selfish. It has a human history. It is merely a means to an end, or an outer expression of an inner fact. Intuition cannot be selfish and be sincere: obviously, because it is intui-

tion, or conception of a guidance immortal, and reflects truth so nearly that it reveals unselfishness: the *selfless simplicity of saints was born of an intuitional guidance as to conduct*. They unfolded as flowers, and even in their toiling and spinning were as unself-conscious. Intellectualism is more contemplative than contemplation, and more self-aware and self-regarding. Contemplation seeks to *live* the experience of God.



No one man can prove the existence of God for any other. No man can prove it except for his own satisfaction, but there is a uniformity and universality of the experience of *feeling* God's loving power that makes us confident that these revealers of great ideals and leaders of humanity have not been following false gods. And we are also confident that as history is made up of all the works of great men who have had more than mortal intelligence, these men must have received their guidance from channels that are from higher rather than lower sources. Such phenomena as prophecy while super-rational, super-normal,

should not be classed as lacking in sanity, but beyond the experience of those who have not seen Divine Light except in an average way, if that.



One cannot become a mystic by any declaration or desire. He just discovers God is or he doesn't discover anything, and is as "dead" when others who are mystics try to reach into his life to touch it in ways only mystics know. Everyone can be awakened to some degree. The true mystic easily discovers his kin, but one who is not a mystic simply is as if he were not. One can become a mystic by yearning to know more of God and praying creative prayers that a living spirit be created within him. Now, this is desire, but mark you, *it is not desire to become a mystic but, rather, by seeking God and an experience of him, one then as a result may be called a mystic* if his experiences are of the right sort. The mysticism is the resulting effective experience of contacting God, like turning on an electric light.



If mind itself were all in all for man and

his leader, why should it fail so often, leaving him aware of something more powerful he must use? When the mind weakens and the *mortal* will fails, yet there is a feeling of security that the entity shall go on experiencing and does go on. As one who has faced what might have been a lingering death, I know that there was something in me that could not die, though my mind faltered and my own weak will was useless. I found my judgment but a broken vessel, and the more it was broken, just as the more my body was broken, the *greater was the overwhelming flood of spiritual* assurance that the soul lives. Any brain mind at its best has never understood, and cannot fully report and register, those things which are felt, and felt often in greater abundance when near death than when in health. No wonder Jesus told us to love *first* with the *Heart*. The *Heart feels* this Soul-life.



A mystic is not merely a psychic any more than anyone who uses the brain or mind is a psychic; but a mystic perhaps receives much through his mind, when he receives through



other faculties not appreciated by the ordinary logician, and therefore he is regarded as psychic. An intuitionist is not a psychic; many great men are highly intuitionist. It is one of the aspects of most genius, and it is not necessarily pathological, even though we must confess many pathological cases, unfortunately, demonstrate a strong intuitionism. Nor are psychics mystics simply because they venture into the realms of the unseen. The mystic seeks God and follows God's loving will even unto sacrifice.



The true mystic believes that all his higher powers should be used, each in its place, and while he is intuitionist, he also is a rational thinker and uses common judgment to suitably weigh his impressions. To be too credulous even with one's own inner impressions would lay one open to just censure. Saint Paul tells us to cling to that which is good and such must the mystic cling to. There are times in every life, however, when it would be impossible utterly to have mental knowledge as to "just what to do," and then one—everyone—must *go to*

*God*, and the result is an intuition, an instinct, a "hunch," a bit of insight. And the difference between a mystic and an average person is that the mystic is in constant prayer and goes *to God for constant guidance* even as to his joys and enthusiasm.



Not only does passivity seem unsafe, but also absolutely sinful. For if God never forsakes us, why should we take leave of *ourselves*, falling in some unnatural "trance" in order to receive from we know not where? *True mysticism is the giving out of active currents of love to God, who sends them back amplified like radio currents*, and while this asks for the exclusion of the world for a time, it makes us want to go back to the world vitalized and ready to give to others, ready to show others how they too may gain in positive force. It is not passivity, this subjective activity, but just letting the body rest while the soul is in prayer, while one's batteries are recharged from the source we do trust and love.



There is one humanity and that which

happens to occultists can happen to us if their experiences are sincere products of a worthy life. Moreover, things can happen to Christians, mystical experiences, that do not happen to many occultists because while others preach a worthy life, they often put it secondary to these experiences. The occultist is too interested in visions for himself. Things, however, happen to Christians, in accordance with the psychic and the physical laws that seem most mysterious; but, in fact, these things are only harmonious, complete outworkings as a *result* of our trying to live the perfect life, exercising and exerting the soul in its functions to receive Love and to Love.



Human gifts are the same now as two hundred years ago, but human capacity for thinking is raised, so also could human intuitions be, and other faculties if we were told to use, exercise, and develop these instincts in us. Remember that whatever is, is right *if used rightly*. There is no danger in a natural unfoldment *by growth*. However, if we are kept in ignorance of the con-

sciousness of how this growth comes by living love, we cannot come into our maturity. A child can watch and emulate his parents but we should be urged to emulate Moses and the prophets in respect to their "gifts," and yet we are not even urged to know of the living ways that Jesus' words may be interpreted to call us to find the Kingdom within right now.



One thing mysticism leads to is the communion of saints and the communion with saints. It has brought an awareness of the very presence of such as Saint Francis and Joan of Arc, of Saint Paul—and *Jesus!* Even reading of these people and hearing of them make some feel as if these had been in the very room. While the words concerning these great Souls may be forgotten, yet there cannot be forgotten a sure *feeling* that there was experienced more than what an ordinary reading would reveal in ordinary ways. When we refer to Joan and St. Francis, I mean that reading of any mystic kindred brings something so near that it is as if the writers had spoken or the subjects

of the writings had actually been present and had left a benediction so real as to last sometimes for several hours. Often such a thought does bring a recognition of the Presence near. When it comes to Jesus, we feel him *instantly*, a loving brother with and near us!



However, the fact that illness, disease, hysteria, the use of drugs, all *can* produce stimulated states of mind, can be used as an argument not for these methods, but for mysticism that does declare there are results from the stimulated state of mind. However, the only method, the *door of the sheepfold*, is *through living love*, sacrificing when soul dictates such, and serving just as soul demands. Jesus showed us "the way, the truth, and the life." The *true stimulation* is felt when we have done good, and then how warm a glow it gives the body, and how fine a feeling it gives to us all over! We do good, and we are rewarded, and if we do enough good and live love hard enough, we are constantly tuned in (to use the convenient radio term) to receive messages from on high!

All things are true in a spiritual sense, and we should, therefore, be willing to confer with mystics—including symbologists and faddists—rather than with those who scoff. But let us not burden ourselves with any mortal consideration, for eternal truth is such that when we stick to *spiritual* standards these historic fables and worthy myths are mere toys of the mind, helping us to think on mysticism while in a childhood state, but a hindrance when we grow into adult condition. When we are grown we “put away childish things.” Nevertheless, we help children play with their toys and enjoy it, and the children know we enjoy it, too. Often too this is instructive and helpful for us, but the true enlightenment comes from a spiritual force so inner and personal as to be a wordless flush of health flowing through as life-happiness. Symbols merely tell what the experience is like.



A certain man cannot lift beyond a certain number of pounds weight. Each has a different capacity for lifting. We should not try to reach beyond us, straining ourselves

to try to compass a greater burden than it can handle. It is a beautiful thing to contemplate with awe and reverence the magnitude of the heavens, objectively and subjectively, but it would be a bad occupation as a life work to stand *in* constant awe and reverence, and it would be bad for the mind to struggle to answer these unanswerable questions regarding infinity when some finite questions go unanswered. At present it is enough for us to know about our fellow men, and to leave the heavens to Him who has made them for our delight, but for purpose, doubtless, beyond finite comprehension. That which is to be known will be revealed in season as if born to the age that discovered it and can *use* the information. This, however, does not argue against the wonderful study of astronomy. It is an argument against straining for experience.



This inner, higher, or angel self is often the cause for that quality which exists when we are of "two minds," and it is also the cause of the duality that exists in people who are like the famous Doctor Jekyll and Mr.

Hyde. The mortal mind and person, the brain mind and its mortal functions often are bad; the soul never is. It is simply not functioning, and, in cases of some corrupt people they actually do lose their souls in the sense that this nature is so abused and its dictates so set aside that it is as if removed. Some demoniac creatures evidently have none of this compassionate soul-nature and some mental types have so neglected using the higher, finer instincts as to have forsaken their own souls. The soul seldom forsakes while there is life, but it is well known that people in drunken states often have greatest fear of losing their souls, and before death individuals who have failed are known to have a similar great upheaval within; and those sensitive individuals, who, though not having failed, feel that they should have done more, also suffer. A mystic avoids this condition by living at-one with his soul.



God is infinite and until we *demonstrate* some of his powers—infinite patience, kindness, forgiveness—we cannot expect to come into the *fullest* measure of knowing him.



As it is, the highest mystic has but touched the hem of his garment. We may hear the voice and see the vision while we are sinners and in the hour of repentance ask for him, but we ourselves need not expect any majestic fullness of power, for we now receive more than we can comprehend or compass! There may be more of it, must be, of this fullness of experience, but the threshold of our faculties is not equal to receiving more than is sensible.



We should be humble, reverent-minded, and full of those graces that endear us to him, so that we may move from glory to glory, by degrees, nearer. It is *we who must grow* and expand our finite qualities a little more each day toward the infinite so that we may be created anew each time through our having lived love, the great creative force, creating new harmonies about us.



I would rather have a world I cannot compass with my mind than one that can be explained away by thinkers in the present status of mental development, or any rela-

tive status. Thompson, in his *Outline of Science*, places intuition higher than reason. To some of us it is the entire process that lies back of reason. Intuition creates the answer at once by knowing right from wrong and by instinctive, inscrutable processes of subconscious deduction that may be as commonplace as a syllogism, while reason simply spreads all this before the slower consciousness and in time and space terms like writing it out on paper, tells the results of this same subconscious worker. The subconscious arrives possibly because it contains the combined and cumulative memories of long unfathomed histories, for just as the seed bears a child in its essence, so a seed can bear a whole history of humanity and also there is latent a cumulative history of all that was and is, allowing the subconscious to know with speed faster than light, all that, more than which the mind can receive and analyze and *use*.



Duty, as well as right and wrong, is sometimes beyond reason and only instinct tells us. Frequently, although we can reason

what is apparently right or wrong, there is a "hunch" that seems as a hand upon us, and we find (often when too late) that reason is weak and inadequate. Reason too is based on the employment of certain thoughts, and thoughts change. This alone argues for the temporal quality of the mortal mind. The thoughts of one generation often are found totally useless for the next. We have thoughts and theories without end to attest this. However, thoughts on Divine Love and immortality, on God himself, lead us not to other thoughts but back to the *evidences of experiences* that are beyond words. And words are crystallized thoughts. When forced into the consciousness of him, not through coercion but through logical processes, we are revealed living truths. The truths revealed to the prophets have been divine, and others who have had this experience come to express Divine platitudes, surprisingly fresh, but abiding truths, through having had the real experiences rather than just thoughts.



So afraid was I of the word "mysticism"

that when a person no other than my college president told me that I was a mystic I felt injured, but remembering that he was a man of God both orthodox and conservative, as well as a man of tact, I felt that he would not unpleasantly malign me even in a private conversation. "Why, I don't sit and moon over things," I gasped out. "I am not a man like Suso to make my body wretched in ascetic ways, and I am not like the saints. In fact, I am both worldly and sinful and quite normal and very, very much a lover of action." Nevertheless, the only answer is this, that the word "mysticism," or some better word if found, expresses and explains the fact that the contemplation of the Supreme Being has been an ardor for years. Sickness may have flagellated my body but at times of great comfortableness I have found the flame of glory creeping through my body and the inexpressible contentment that arises not from a full stomach but from a spiritual source. The guidance I have had has been a chapter of wonders. Yet the guidance only carried out *literally* the spiritual precepts of the Master and the interesting experiences recorded by and

of the prophets. God does keep his covenant and communes with us, guiding us—generally to *action*!



It is reasonable to assume that many mystics are obscure or unintelligible. In the first place, the normal practices of mysticism take one to the very limits of human experience and joy. Naturally this taxes the limits of human expression as any joy or love or vast awakening would. Second, spiritual things are so ultimate that one falls into the unpleasant habit of expressing and explaining in their own terms, for there seem to be no others. Third, the average experiences of the day, while offering some parallels that may be used for illustrations, do not offer anything quite so exalted and surprising as mystic experiences. One person gets an impression that he is walking on air, another that he is in the clouds, another that flames surge through him, the exaltation being bodily for some of the people. For others there is a sudden guidance that seems abnormal, but truly if all men were mystics and loved God and sought him, there

would be nothing exceptional about it, for there would be so much of this. So long as the experiences are reported by certain few mystics, we have the fourth reason why statements are obscure. Average people who have not been touched by the light cannot understand, and no matter how clearly the statements might be written, there is nothing in the life of the uninitiated to make a contact with the statements and the writers of the statements.



The mystic seeks to find the divine will, and though he might go to a priest or minister, he is urged to directly ask God, to avoid the middleman, and to seek The Within. (So-called mediating priests should strive to be ministering priests only.) The orthodox Christian also seeks the divine will, and tries to interpret it in the best way he can, according to his light. The orthodox Christian may seek his Bible: so also does the orthodox mystic seek the very same Bible, and then, having read with physical eyes and mentally, both with reverence and prayer, he tries to interpret the words spiritually.

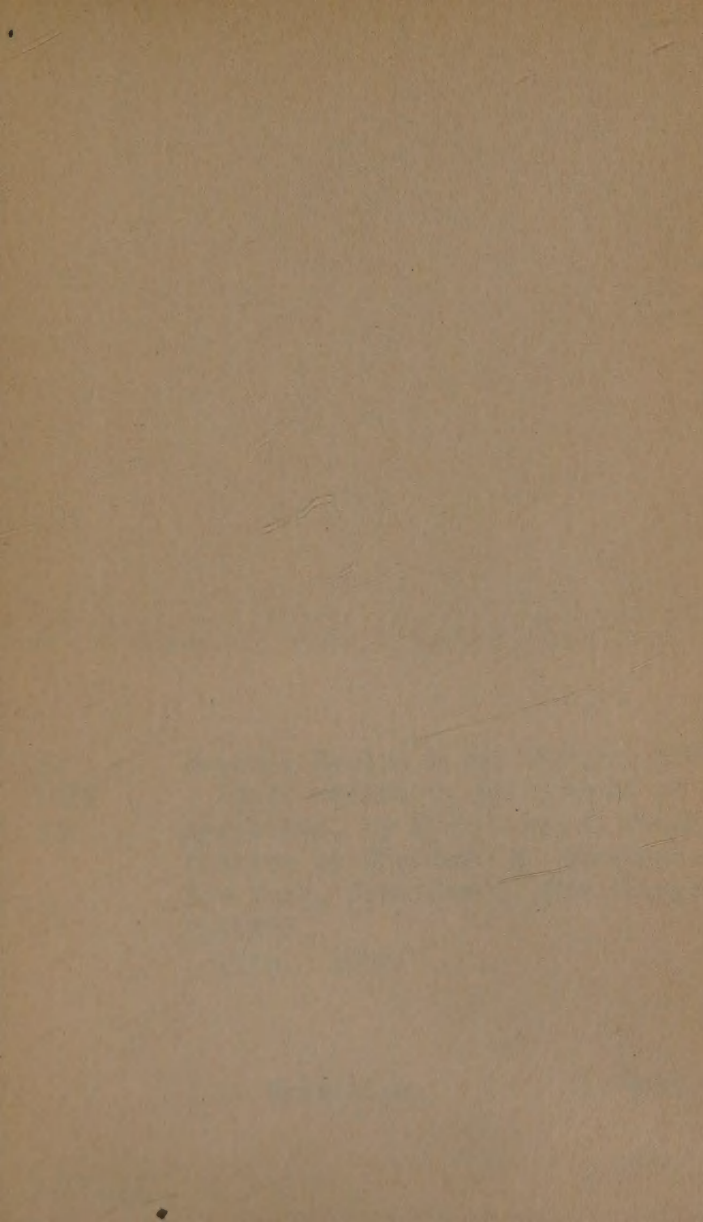
But the mystic constantly seeks The Within, and is advised that answer will come through The Within in the last analysis. The mystic knows consciously what he is about, so he prepares a little more thoroughly, lives perhaps a little more severely, and studies a little harder to have his nerve channels clean and his body pure so that this Inner Light will shine very brightly, while the Christian of the old orthodoxy goes about his searching blindly, not fully knowing the tools wherewith he labors nor realizing the possibilities of the inner man in reaching out to God. This man lets God do all the reaching, while the Christian Mystic is aware that he must seek and how he must seek. He does the receiving of the Guidance that is so full of wonder. He is conscious of being a receiving and, in turn, a transmitting station for messages far more delicately sensitive than are sent over the radio. These messages have bearing on conduct and behavior; they are sent from station *LOVE!*

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Watson, Evelyn Mabel Palmer, 188  
Inner radiance; paragraphs on  
mysticism, by Evelyn Mabel Watson  
duction by Theodore S. Henderson  
New York, Cincinnati, The Abingd  
[c1926]

137p. 18cm.

1. Mysticism.

I. Title

A10310

CCSC/3

